LIBRARY OF CONGRESS
RECEIVED
APR 2 - 1903
PERIODICAL DIV.

Price 2 Cents

LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. 12. CHICAGO, ILLINOIS, APRIL 2, E. M. 303. [C. E. 1903.] WHOLE No. 9 3

The Great and Small of the World.

The great and small of the world is the great and small of your own heart—it is nothing else,
The great and small of the world is not the life about which you build palaces, but the life which you surround with simple devices,
And nothing great and nothing small can by measure be accepted or refused. . . . .
Greatness is commonest in the every-day paths,
But you look to the starshine for greatness and greatness goes into eclipse.
And when the rat ran to his hole you did not say it is great
But when the sun dropped below the horizon west that you called great.
And when the general of an army recited his murderous records you called him great.
B ut when the man who cleaned your streets showed you that cleaning streets was his greatness you despised.

I did not say the great is or is not great or the small is or is not small.
I went among the stars trying to find the great star,
But each star as I approached became as the star I had last left,
And so I again departed into space looking for greatness.
This did not mean that I reduced everything to the insignificance of a miniature,
It meant that I found every one object as large as the largest object—
It meant not that the great was not great but that the small was not small,
For imaged in the tiniest life was the framework of all greatness.
Nothing is cheap in the world: there is no trifle quoted cheap in the cosmic assets,
And I see no design in the star that I do not see in the atom,
For the atom is another star and humbles the pride of the star,
Parading no premiered fame.

—*Horace Traubel, in The Conservator.*

Parry and Thrust.

Individuality is life.

Love makes no contracts.

Tyrants flatter, and crush.

Is sex enslavement chastity?

A promise to love is perjury.

Liberty was not born in wedlock.

Wise men are familiar with doubt.

Scandal-mongers are always quite pure.

Submission is the happiness of all cowards.

A British general has suicided. Reformation.

Brann's Iconoclast has taken an idol: marriage.

Our navy is now to be increased that we may safely bluster.

Florence Maybrick is to be released. There are others.

Voluntary motherhood is the only motherhood with honor in it.

The hounds of "virtue" are dogging the Princess Louise to her death.

Murders by husbands and wives show the horrors of love as property.

When liberty comes into its own it will make short work of jealousy.

A Roman Catholic editor has attacked Ironicus. Thank you for your folly.

Now and then strikers kill a man. "Outrage!" Capitalists kill ten at once. "Unfortunate."

Now Theodore is to have a man hunt; he will talk people to death throughout the west.

The meat trust is sadly showing a black eye; but it is whispered tha t black paint did it.

Free love finds its most strenuous opponents among those who are least capable of feeling love.

The asses that "ride on Christ," the clergy, are being accepted by the Hearst press as censors of scandal reports and divorce cases.

There is only one thing worse than dictating to another respecting that one's love, and that is letting another dictate to you.

Shakespeare says "Love is too young to know what conscience is," and love is likely to keep its youth.

The Irish are to be allowed to buy back the land which was stolen from them. Who says that there are no more reforms?

The coal miners are a pittance better off than as though they had lost everything, but it is a mockery to say that they now have their own.

Neo-Malthusianism is no solution of the social problem, but its apparent practice is frightening a few conspicuous American talking machines into frenzy.

Dowie is already deep in politics, and in answer to a question, "What would Jesus do?" he would probably unblushingly answer, "Run for sheriff if he knew a good thing."

An Illinois woman handed her husband a revolver with which to shoot himself, stipulating only that he leave the house to do it. The man wanted to die. This is the newest woman.

The strikers at Waterbury are learning, if anything can teach them, that authority is for the uses of the strong, and is invoked in vain by the people, except about election time.

The trusts are satisfied with the new anti-trust law, and what more could be desired? And the President is the sole arbiter in determining how much publicity is warranted in investigation. How nice!

In order to "succeed" to-day a young man should learn to steal smoothly and expeditiously. There are various ways of putting this truth, but the plainest way, the way without circumlocution, is the best.

The daily discovery of new cures of diseases by "great physicians" is pleasantly varied by the discovery on the part of other "great physicians" that the cures do not cure and that the remedies are merest quackery. Meanwhile, we die.

The education of the young proceeds as of old without any adequate instruction as to healthful living. The stomach is spoken of carefully, it is true; the brain is chatted about; hands and feet are described; but the organs of sex—Shhhhhh!

Only liberty is good as a basis of life. Let us be as free as we can, and let us learn to be freer in this freedom. The pessimist, let him be silent with his brother mouther, the optimist; and let the meliorist go forth with the joy of life in his eyes and effort in his heart. IRONICUS.

Control of Children.

I am glad Mr. Harman has invited discussion on child training. It is an important subject and one on which most of us have opinions. The selection from Herbert Spencer in No. 959 was the best thing that could be said on the subject. People who feel desperate and make a great fuss because children are sometimes bad, whatever the training, should be comforted by the article as the writer explains it (the badness) as belonging naturally to the evolutionary growth of children and they get over it as they grow larger and their noses get the right shape.

C. L. James gets a good deal of criticism but he is all right on this question, for he agrees with me. Children do not need so much forcing as most people think.

Sadie Magoon is a long way ahead of the average child trainer in kindness and good sense but she too makes mistakes, that is, from my standpoint.

She should have allowed her little girl to wade in that icy water all she wanted to. Children were never made sick by rain or snow or cold or wet or ice if they play in them as long as they enjoy it, and have a chance to get warm and dry when they are ready and want the dry clothes and warmth. Mrs. Magoon did not say her child was sick from going in the water three times. Why should she be made sick from the fourth or fifth, or if she had been in as much as the three times all at once? That plan would have saved two pairs of shoes and stockings. Why should the child be robbed of that much pleasure? Think what a rare chance she had to be insured against future wettings, accidental or otherwise. Now she *is* in danger of being made sick when she gets wet, which is very likely to happen occasionally. Few of us get through the world dry shod, and it is of no great advantage to us if we do.

It is an awful superstition mothers get, that wet and cold make children sick. They *do* get sick from them sometimes, it is true, but it is the superstition, not the wet and cold, makes them so. Girls are taught that it is particularly dangerous at certain times to be exposed to cold or wet or bad weather, and so, if they are obedient, they will be very careful, and when by accident they are so exposed they will be very sick, because that is the programme—and conventional lines must not be ignored.

I never did a thing in my life with the direct purpose of saving or improving my health. I never refrained from doing anything I wanted to do on account of a possible effect on my health. I am not too old to remember how I loved to wade in water and paddle around in a hard rain; in fact, I enjoy it yet, and I would not rob my children of the same pleasure. I remember rolling in snow with the other children when I was a child, and how we enjoyed it. We didn't spoil any clothes, either, nor have to change. We were never prevented from doing anything of that kind we wanted to do, and there was never a bunch of healthier "kids" raised than we were. We never had to be called in; we knew just when we had enough without any coercion or instruction.

I always felt the utmost assurance that my children knew enough to come in when it rained—that is, if they wanted to. If they didn't want to come in they were not forced to, and they enjoyed the same pleasures and benefits that plants and animals derive from rain. My children have better health than the average, and I have had none die. If we live and learn we will discover ghosts in our hygienic creed as well as in the religious. It will be better to banish them all.

Mrs. Magoon says: "I never told them to do or not to do anything and then allowed them to persuade me to decide differently."

I wonder why! We allow ourselves to be persuaded to decide differently on many ideas in religion, politics, love, business, etc. Why should we be creed-bound only to our children? A neighbor of mine who believed in this creed told me of an experience of her own. Her little girl in a pettish way threw a handful of beans on the floor. The mother told her to pick them up, and on the command being refused she proceeded to not be persuaded to decide differently. She had begun a washing, which she put away for the sake of inculcating a lesson of neatness and obedience—a worthy object, surely. She was kept busy until noon coaxing, scolding and spanking to get the beans picked up, but she "conquered." Glorious victory!

If it had been me who told my two-year-old baby to pick up some beans and she objected, the beans would have remained on the floor until this time, if they hadn't got swept out incidentally, before I would have spanked a single spank for the sake of beans or obedience.

I should consider it one of the greatest misfortunes of life to have a thoroughly obedient child. A clubfoot or cross-eyes or rickets would be a picnic in comparison. A little incident in real life to illustrate. Some little neighbor children came to visit mine one day, a long time ago. Their grandma proposed to take the whole gang to see a new building, a short block away. The oldest visitor said: "Oh, no; we can't go, for we didn't ask mamma."

I told my children then I hoped they would never be so dependent on my permission, or so devoid of judgment of their own that they would be afraid to step out of their tracks without my consent. I wanted them never to lose a little pleasure that came in their way through fear of what I would say or do.

Nothing is so destructive of the growth of judgment, of character, of individuality as a dependence on the will or judgment or authority of another. A willing dependence is more damaging than if forced. Unwilling obedience foretells a future rebellion. Willing, slavish obedience is hopeless.

We sometimes hear stories in which the moral is that prompt obedience saves a child from danger or death. But while teaching moral lessons of that kind, just think of the boy who stood on the burning deck. We all know what happened to him. LILLIE D. WHITE.

Lake Charles, La.

Nature, Law, Freedom.

The editor says: "Nature is lawless, free." Then Nature is a free, lawless tyrant. Nature deceives, tortures by fire, water, storm and quagmire, in places where human tyrant never reigned.

An edict of a human tyrant which provides certain results for certain acts may be called a law. Nature is full of such edicts and they never fail; there is no commutation. Nature is the original tyrant, planting in the human mind hate, envy, cunning, love of power, which are the causes of the tyranny we wish to oppose. If all adults should die, and existing children could somehow grow up, there would be no more freedom than before. The same faculties would engender combat, hate, war, slavery. Only by opposing nature, i. e., the phase of Nature that destroys, can we be free, and then we are free to obey only those of Nature's laws which create. Yet some say only freedom is needed to cure all our ills, just as the Christian says "faith" will do the same. Freedom is of course indispensible, but it is only opportunity to act, not knowledge or power to act. Mr. Alex E.

Wight asks for the "best plan of operation for a colony of free people." According to the Anarchists, no plan is needed; freedom is sufficient.

S. Mintz fails to see the scope of the question of his opponent: "Who would run the railroads?" The only difficulties he sees are repugnance to the work and consent to do it. He will find necessary, Authority, first of the engineer, to overcome Nature, and second, of a Manager, to overcome the ignorance of Nature of those who assist. Whether this authority is to be absolute or delegated is the only question that we have to solve. It is Nature, not a train dispatcher, that decrees that two trains cannot occupy a track at the same time, hence the natural necessity that the train dispatcher shall be absolute in his sphere.

C. F. H.

Free Land and Free Motherhood.

EDITOR LUCIFER: Your article on "Concentration" in issue of Jan. 29 is good. In fact, all you write is good. I indorse nearly every word you write in your line. No one else can say and make as good arguments as you do in your special line.

But there are other lines of reform that I think equally fundamental. You would have an improved race of men and women if your ideas of freedom were acted upon generally. But what would an improved race do without homes—I mean somewhere to live? Is not the earth as fundamental as life? I say, given free land, other reforms will follow.

Of course, you are an Anarchist, and Anarchy embraces all there is of good; but the sex subject, like the single-tax subject *per se*, is only a part of freedom, however important it be.

Every organism, whether vegetable, animal or social, must be foundationed on or in the earth. The organism of society, with its differential organs and functions, like a great tree, has its tap root and its brace roots. Freedom is its tap root and free motherhood and free land are the brace roots of a symmetrical and vigorous society. As you work for one along with Anarchy, I work for the other along with Anarchy. Both are in harmony with Anarchy. As you promote Anarchy by eliminating marriage and other restrictive laws, I promote Anarchy by eliminating tariffs, income and other taxes by substituting what is termed, for want of a better name, the Single Tax—or taking of the economic rent of land for all the people. There is nothing unanarchistic in abolishing all taxes, any more than abolishing marriage laws. Both tend to freedom. Both are equally fundamental.

Let every one concentrate his energies on his hobby if in harmony with freedom, with Anarchy. We should not throw a straw in the way of any person or party that is going our way—to Anarchy. All protests against laws are Anarchistic in degree. Free men, free trade, free land, and free motherhood are parts and parcels of Anarchy. Let us work to obtain them—one or all of them—and not take issue with any of them, as I have seen Anarchists and even Free Lovers do against Single Taxers.

I advocate the Single Tax for one of the same reasons that you advocate free motherhood—that it is one of the longest steps that can be taken toward ultimate freedom. It is an abolition of all taxes. It is not a tax at all in the sense that the dictionaries define tax. The Single Tax simply expresses the *modus operandi* of collecting the economic rent or annual value of land, that value given it by all the people, for a common fund, to be distributed to the people who produced the value, even if not needed for governmental purposes. Of course, no one would hold land out of use and pay as much economic rent to the public as another man owning an adjoining improved lot of the same value exclusive of improvements. Such vacant land would be free for homes or business purposes.

The term tax prejudices some Anarchists against the so-called Single Tax, preventing them from seeing that it would eliminate more laws than anything that can be done by votes. It can be brought about so peaceably, so few would be pecuniarily injured and so many benefited, that it is the most plausible, just and available political measure ever proposed.

But Lucifer is not a Single Tax paper, and I will not make a lengthy argument for it, but only suggest that all reformers who are working to eliminate government work in harmony. You are engaged in a grand work and you are a master workman in it.

J. C. BARNES.

Hindsboro, Ill.

Is Dora Absolved, or Involved?

Dora Forster thinks she should be exonerated from the charge of violent theorizing on the question of jealousy being fundamental with the monogamic union, because she has Darwin and several other noted ones as her supporters. Rather shaky supports, however, since it is evident that none of these wise ones really know anything about the matter they have sought to unravel, Darwin admitting that "the manner of development of the marriage tie is an obscure subject." How the citing of these "don't know" authorities absolves her from the charge in question I do not see. From my standpoint it looks as if Dora and the whole outfit might rightly be charged with violent theorizing.

At least to a simple mind it looks like unusual theorizing to assume that the base passion, jealousy, is fundamental with the divinest of human associations, namely, true marriage; that "the monogamic union is no doubt based on jealousy"—no other foundation for a monogamic union except jealousy. This is what Dora asserts, and what Darwin and others suggest.

If they had said that jealousy, like envy, hatred, anger and all the other evil passions that afflict humanity, is an accompaniment of and is fundamental with ignorance, they would have found none to dispute, for this is the truth, and it doesn't take a great mind to perceive it. However, it is usually the learned ones who overlook the simplest truths, and it is out of the mouths of babes and sucklings that praise will be perfected.

Jealousy is a transitory condition which the light of intelligence will eventually disintegrate and destroy, and to assume that this ephemeral nothing is the basis on which rests the eternal truth called marriage, a truth whose roots strike back to the very heart of the divine nature (this is why Darwin found it an obscure subject), is in my estimation a type of violent theorizing, to say the least. Such theorizing, I think, would not be so rampant had people learned to develop and trust their intuitions more, instead of depending wholly on sense impressions and "authorities" who usually are in the dark as much as others.

Sexual jealousy is a phase of fear, set in motion by a short-sighted intellect; or an intelligence that fails to compass the whole truth. Its mode of cure is not in the overthrow of the monogamic ideal—that would do no good—but rather in the enlightening of the individual mind to a broader expanse of truth. Enlighten the individual sufficiently and there will be no more jealousy, though I am inclinsd to think there would still be monogamy.

In closing, I wish to thank Celia B. Whitehead for speaking her true word for women. Yes, indeed, woman is something more than a species of live stock, and I do not imagine that the ideal race will be propagated by any live-stock method. That was a dear brother's suggestion, and I am sorry there was any woman to add her "amen." Humans may be animal in a sense, but they are vastly more, also—at least as regards the feminine half. I hope Mrs. Whitehead will write her book, for she is of the stamp that deserves a hearing.

CARRIE A.

Instructor: "Mention some of the by-products of petroleum."

Young Man: Baptist churches.

There are two subjects upon which men still consider it becoming and right to judge without evidence, and to condemn without examination. Those subjects are social science and theology.—*John Stuart Mill.*

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: One year, $1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 244 W. 143d street, New York.

Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Heart to Heart Talks.

(Not by the "Pastor to His Flock," but by a Brother Seeker after Truth—as it is in Nature.)

CONCENTRATION.

A poet-prophet of the New Time has well said:

"The age is too diffusive; time and force
Are frittered out, and bring no satisfaction.
The way seems lost to straight, determined action.
Like shooting stars that zigzag from their course
We wander from our orbit's pathway, spoil
A role we're fitted for to fail in twenty;
Bring empty measures that were shaped for plenty,
At last, as guerdon of a life of toil.

"There's lack of greatness in this generation—
And WHY? Because no more man centers on one thought.
We know this truth and yet we heed it not—
The secret of success is CONCENTRATION!"

* * *

How many of US—us of the Lucifer household—are there to whom this reproof will not apply? Ella Wheeler Wilcox, the reputed author of the lines just quoted, seems to plead guilty to the charge of being a "shooting star," zigzagging from her orbit's pathway and spoiling a role she was "fitted for to fail in twenty."

But Ella has achieved a measure of success—if wealth and fame be such measures, far beyond the average achievement of her fellow mortals. How much of this success has been due to fortunate heredity and exceptionally good environment, and how much to patient, persevering industry, cannot perhaps be told, not even by herself. But it is safe to assume that neither native genius nor patient industry alone could have produced this prodigy among American authors.

It is often contended that industry is the main thing in the production of great poets, prose writers, sculptors, painters, etc., etc., but is it not fair to ask where the CAPACITY for and the INCLINATION toward industry comes from. Is not this capacity and this inclination a hereditary endowment?

* * *

The foregoing thoughts have been suggested, in part at least, by the article, printed elsewhere in this issue, entitled "Free Land and Free Motherhood." In that article Brother Barnes says, "Is not the earth as fundamental as life?"

To this I would reply, Assuredly YES! The earth is fundamental as life simply because without the earth there would be no human beings or other organized forms of life, so far as we know. But when it is added:

"Given free land, other reforms will follow," this is quite another proposition. The earth was once FREE—free to all men who wanted to use it and who had strength and cunning enough to take and to hold it. But all men did not possess equal strength and equal cunning, and therefore a comparative few seized and monopolized the earth and the treasures it contained, and by means of this monopoly these few made slaves of the many.

The methods of enslaving the many for the benefit of the few have changed often as the years rolled on, but the most effective of all these methods has been, and is today, that of controlling SEX and REPRODUCTION; by which control the ruling classes—that is, the strong and cunning few—have been and now are enabled to prevent the birth of a strong, brave and self-reliant MAJORITY. Thus:

Men—and women, too—come into the world by the SEX-ROUTE—that is, through the union of the feminine and masculine elements or forces. Incomparably the more important of these two elements or factors is the feminine, the female sex, because of the simple fact that the feminine organism holds, encompasses, enshrines the CREATORY, the little chamber or workshop in which each human being is built by the parent organism, or—if you prefer—the chamber in which each human being builds and organizes ITSELF with, or out of, the materials furnished to it by the parent organism. (I accept BOTH of these apparently contradictory theories of child-building.)

Now then, my proposition is, that if the cunning and power-loving few can so control the mothers of the race as to prevent the free choice of fatherhood in the pivotal, the transcendentally FATEFUL moment of conception; and if they can also control these mothers so that they will not be able to decide for themselves whether they will or will not become mothers; and also so control the financial and industrial environments that in the vast majority of cases of child-building it will be a physical and moral impossibility for the young and growing organism to come into life dowered with the best that nature—normal nature—can give to it, then it will be a matter of indifference to the cunning and power-loving few as to what laws may or may not be enacted by legislatures in regard to land, money, transportation, trusts, etc., etc., knowing full well by all the lessons of the historic past that with an imbecile population, an easily managed majority—the children of mothers too ignorant to know their rights, too weak and too cowardly to assert and maintain their rights—there will never be lacking means to obtain their own selfish ends—either by changing the laws or by ignoring and defying the laws.

To the avaricious and power-loving, the cunning and capable few, it is always a matter of indifference as to what the form of political government may be—whether republican, democratic, aristocratic, monarchic or imperialistic; or what the religious creeds or forms of worship or method of hierarchic government may be; or yet what educational systems may prevail—the RESULT, under any and all these varying conditions will be substantially the same just so long as motherhood is not free to do the best possible for the endowment of the prospective child. The result will still be poverty and slavery for the many, with wealth, power, ease and luxury for the comparative few.

I mentioned three conditions, granting which these results would follow. As a matter of fact I need not have included the third, namely, the economic environment, since with the denial of freedom in the matter of choice of fatherhood, and denial of the casting vote as to whether the woman shall become a mother at all, these two being denied, the bad economic conditions follow with the certainty of natural causation.

It is commonly asserted, and believed by those who have taken pains to find out, that at least three-fourths of the children born are UNWELCOME to the mother, if not also to the father; that is, these children are compelled to FIGHT THEIR WAY into life handicapped with the load of an environment of repulsion, a conscious or unconscious feeling on the part of the mother which says night and day to the coming child:

"I don't want you! I don't want you! I hate you for coming! I hate you! I hate you! I hate the man who for his own sensuous gratification in a manner compels me to be a

mother against my will. I HATE MYSELF for being so weak as to yield against the dictates of my better judgment, and I would rather DIE than go through the ordeal of giving birth to an unwelcome child!"

* * *

To one who knows anything of embryology, of prenatal impression, the constant wonder is that nature does so well as she does, under such adverse conditions. The wonder is, not that so many children come into life DEFORMED in body, in intellect or in their moral nature, but rather that a much larger proportion are not born malformed—congenital cripples, imbeciles, idiotic, epileptic, or with overpowering predisposition to some form of vice or crime.

* * *

These are some of the reasons that cause me to concentrate on the sex question, to give precedence to Freedom of Motherhood over all other questions that agitate the reformers of today. For more than twenty years I have advocated the central thought of the Single Taxers—the abolition of land monopoly by putting the burdens of government (so long as we must be taxed to support government) upon those who hold land on speculation and not for personal use for homes or farms.

But, with the author of the pamphlet, "Education of the Feminine Will," I see that economic emancipation would be "three-fourths barren without moral emancipation," and that "the decisive revolution is the inward revolution";—that so long as the "feminine will," the mother mind, is a slave to the old-time command, "Women, submit yourselves to your own husbands as unto the Lord," the exploiters of mankind, the tyrants of mankind, will never lack for obedient tools and slaves.

* * *

One of the saddest of the sad occurrences of the year 1902 was the untimely death of one who had given many years of her life to the study of sex—the study of the problem how to secure a better race by a better knowledge of the origin of life. Ida C. Craddock, a woman of exceptionally bright intellectual powers; one who had won the respect, the friendship and love of hundreds if not thousands of the noblest and best of this land and of England; a woman whose lectures had been listened to or read by many thousands without a thought that there was anything "obscene" or immoral in them, this woman was literally hounded to her grave by the agent of a society of meddlers in other people's business; a society of men who assume the right to do as did the Roman Catholic Inquisition in the prime of its power in Europe—the right to suppress such literature as it considered dangerous to public morals and religion, that is, dangerous to the perpetuation of its own power over mankind.

Our readers do not need that I should restate in detail the circumstances that led up to the death of Mrs. Craddock. Suffice it for the present to say that, having been "convicted" of the "crime" of publishing "obscene literature" by a jury instructed by a federal judge to bring in a verdict of conviction, and being threatened with a long term of imprisonment, she preferred death by her own hand rather than submit to the infliction of such penalty. Now, to show the horrible absurdity of such prosecution and conviction, Dr. E. B. Foote, Jr., of New York, sends us for publication an article clipped from the New York Evening Post, treating of the sexual and reproductive habits of fishes.

The moral to be drawn from the publication in the Post of this interesting lesson in natural history is so well pointed out by Dr. Foote that further comment seems needless at this time and place, and I close this part of my Heart to Heart Talk by asking, in all seriousness,

WHAT ARE WE DOING?

each and all of us, to arouse the dormant public conscience to see the enormity of the crimes committed by this New York Society for the Prevention of Vice—so-called? The crimes of these people against individuals—such as Ida C. Craddock, Ezra H. Heywood, D. M. Bennett and scores or hundreds more, great as are these crimes they are small when compared to the injury done to the race at large, and especially to coming generations, by the suppression of the most needful of all knowledge—that of how to be born well; and therefore I would repeat with all the earnestness at my command, and urge upon all who believe in freedom and justice, all who feel an interest in human welfare, human progress, to agitate, *agitate*, AGITATE! for the abolition of the American Inquisition whose headquarters are in New York City, whose agents are to be found in every State in the American Union, and whose Inquisitor General is Anthony Comstock, the man, if it be proper to call him a man, upon whom rests the chief responsibility of the organization and of the crimes committed by the Inquisition aforesaid. M. H.

A Wollstonecraft Number.

April is the anniversary month of the birth of Mary Wollstonecraft, one of the most heroic, most clear-seeing and most self-sacrificing of all the names in the ranks of historic human emancipators. Born in 1759, she died at the early age of 38, more than one hundred years ago, all too soon to see the fruition of the pioneer work done by herself, Shelley, Godwin and the small band of revolutionists with which she was associated. In Putnam's "Four Hundred Years of Freethought" appears this meager mention of one whose name deserves to stand at the very head, perhaps, of the long line of "Heroines of Freethought" commemorated in that volume:

"Mary Wollstonecraft! What a name that is to conjure with, if one wishes to behold the brightest and noblest pages of human history; a name immortal with the "Vindication of the Rights of Woman." She stands like a radiant prophetess at the opening of woman's new career. The darkness of the past falls upon her, its oppression and sorrow, but in her beautiful face shines the dawning of that day which, both for man and woman, shall be the most splendid of all the ages."

* * *

Though late, it is not perhaps too late to ask of our readers and contributors, Shall we have a Wollstonecraft number? A number of Lucifer filled almost exclusively with matter, original and selected, pertaining to the life and work of the author of "Vindication of the Rights of Woman"—a book that deserves quite as wide circulation as does Thomas Paine's "Rights of Man" or "Age of Reason."

Please send in your answers AT ONCE, as there is no time to lose if we are to get out a Wollstonecraft memorial number this year. M. HARMAN.

A Study in Natural History.

EDITOR LUCIFER: I am sending a clipping from the New York Evening Post—a very select, particular and proper (non-yellow) journal—and you will perhaps feel safe to reprint the article in Lucifer, although it parallels the writings of Ida C. Craddock, for which she was murdered by due process of law.

This interesting, and no doubt very scientific and true, description of the courtship, mating and propagation of fishes appears to be regarded as proper reading by the Post, and far be it from me to suggest that it is not so, but I cannot be blind to the remarkable similarity of this description to that which rendered Ida Craddock's pamphlets subject to indictment. Why should the amorous capers of black bass be good reading and a similar instruction for man as to "right marital living" be iniquitous? That's what puzzles this unsophisticated head I carry.

Would it not be well to bring this to the attention of all the overpunctilious officials who took part in the many persecutions of Ida Craddock and ask them to give man a chance?

The publication of "how fishes propagate" cannot be of any use to fishes and is only a matter of curious interest to man, but all facts in sexual physiology are likely to be of use to mankind, and no branch of that noblest study of mankind—man—is more backward and needed than just this.

If we may be permitted to study and describe fishes in all their functions, permit us also to make a scientific study of our own sexual relations, with a view to instructing every one in what constitutes "right marital living." Permit us also to find

out what has been the error of our ways, and what we may or can do to render them more natural, for the increase of our own happiness and for the improvement of the race.

There are more ways than one leading to "race suicide," but the enforcement of ignorance by the jailing or killing off of our teachers of sexual science is the chief of them all.

Long ago Uncle Sam himself gave us a complete, unemasculated book on the horse, from the Department of Agriculture, which enables stock raisers to care for this "noble beast" in a way to save him the sorrows of too reckless an impetuosity when inspired with the "divine passion," and the official book presents very plain talk and no doubt very useful and necessary information for the breeder of horses, but is the man who steers and controls the stallion less important than his charge?

Can the beast have the benefit of instruction and publicity as to his propagative proceedings while man is debarred the opportunity for self study and a chance to increase his knowledge by comparison of facts and experiences in stirpiculture?

Woe to that land, to hastening ills a prey,
Where pisciculture thrives and men decay.

New York, March 19. E. B. Foote, Jr.

In a paper read by Dwight Lydell before the American Fisheries Society, and published by the United States Commission of Fish and Fisheries, is the following interesting account of the breeding habits of the black bass:

"The nests of the black bass are built by the male fish working alone. The small-mouthed bass prefers a bottom of mixed sand and gravel, in which the stone ranges from about the size of a pea to that of one's fist. As the spawning season approaches, the males are seen moving about in water of two or three feet depth, seeking a suitable resting place. Each male tests the bottom in several places by rooting into it with his snout and fanning away the overlying mud or sand with his tail. If he does not find gravel after going down three or four inches, he seeks another place. Having found a suitable place, he cleans the sand and mud from the gravel by sweeping it with his tail. He then turns over the stones with his snout and continues sweeping until the gravel over a circular spot some two feet in diameter is clean. The sand is swept toward the edge of the nest and there forms a few inches high, leaving the center of the nest concave like a saucer. The nest is usually located near a log or large rock, so as to be shielded from one side. If the bank is sheer and the water deep enough the nest may be built directly against the bank. If possible, it is placed so that the fish can reach deep water quickly at any time.

"During nest building no females are in sight, but when the nest is done—and this takes from four to forty-eight hours—the male goes out into deep water and soon returns with a female. Then for a time—it may be for several hours—the male exerts himself to get the female into the nest and to bring her into that state of excitement in which she will lay her eggs. If she lies quiet he turns on his side and passes beneath her in such a way as to stroke her belly in passing. If she delays too long he urges her ahead by biting her on the head or near the vent. If she attempts to escape he heads her off and turns her back toward the nest. If, after all, she will not stay in the nest he drives her roughly away and brings another female.

"Some fifteen to thirty minutes before the female is ready to enter the nest and spawn, her excitement is made evident by a change of color. Ordinarily she appears to be of a uniform dark olive or brown above, changing to a light green below. The only markings readily seen are four stripes on each cheek, but in reality the sides of the fish are mottled with still darker spots on the dark olive background. The spots are arranged so as to form irregular, vertical bands like those on the perch, but these are not usually visible. Now, as the excitement of the female increases, the background becomes paler and finally changes to a light green or yellowish hue, so that the spots and bands stand out in strong relief. The whole surface of the fish becomes thus strongly mottled. This is a visible sign that the female will soon spawn. The male undergoes a similar but less pronounced change of color.

"Soon after this the female enters the nest and the male continues to circle about her, glide beneath her, and to bite her gently on the head and sides. At times he seizes her vent in his mouth and shakes it. When this has continued for a time spawning takes place. The two fish turn so as to lie partly on their sides, with their vents together, and undergo a convulsive fluttering movement lasting three to five seconds. During this time the eggs and milt are extruded. The circling movements are then resumed, to be interrupted after a few seconds by spawning. This alternate circling and spawning continue for about ten minutes. The male then drives the female away, biting her and showing great ferocity. She does not return. The male, and the male only, now continues to guard the nest, fanning sediment from the eggs and repelling enemies. At 66 degrees Fahrenheit the eggs hatch in five days, and the young fish swarm up from the bottom in twelve to thirteen days from the time of hatching."

VARIOUS VOICES.

Alex. E. Wight, Wellesley Hills, Mass.:—My request that all interested in the matter of a colony in the East like that at Home write me their views has resulted in a number of letters, but I want to hear from a great many more. No matter if you could not join such a colony—just write your ideas about it, so we can see what the sentiment is. All letters thus far received are favorable. Don't delay, but write now, so that the result may be placed before the readers of Lucifer at an early date.

In regard to railroads under Anarchy—we know that now they are run through and between various unfriendly nations "in spite of government," and most of us believe them so necessary to the public that they would be run somehow under Anarchy or any other condition of society that may exist in the future; but what we are trying to get at is *how* they would be run: by capitalists, by voluntary co-operative organizations, by voluntary associations lacking organization, by the whole people, or is it expected they would run themselves? These are certainly fair questions, and deserve intelligent reply.

Jay Fox, New York:—Although not a subscriber to Lucifer I have been a constant reader of your bright little paper since I came to New York. I am a regular attendant of the Manhattan Liberal Club, where E. C. Walker has all the radical journals for sale. Here, as elsewhere I have been, I find the Luciferian philosophy sadly lacking among the commonalty of radicals. I say "sadly," for it is pitiable to hear Socialists and Anarchists tabooing the sex question. The "bread and butter question" is all well enough in itself, but my experience has taught me we cannot become real Socialists and Anarchists until we have solved the question of sex relationship.

M. C. Shay, Box 212, Tampa, Fla.:—I see in Lucifer of March 19 questions about a colony, the best plan, etc. Here is my view: Give of our means to make a pleasant home; appoint a person of prudence and courage for a limited time as manager; let helpers be appointed by the members or contributors. The land should be held and divided as freeholds not transferable by occupant, no personal rights to be meddled with, no fee for admission, but once a member all should be property of the colony. If this is approved I will give land in Florida and all the help I can.

James B. Elliott, 3515 Wallace St., Philadelphia, Pa.:—I should like a few more orders for the Paine and Wollstonecraft portraits, to get at least part of the cost of the plate. The price, 30 cents for both, was made low enough to allow as many as possible to have one. The price they ask in New York printshops for them is 75 cents each. So far I have only received two orders, and hope you will again call attention to the fact and price, so that I may order the plate at once and have them ready for delivery.

When a brutish, insolent fellow remarked that it cost more to live now than it had cost eight years ago, the trust president lost his temper.

"Isn't it worth more to live in a time of prosperity than in a time of depression!" he roared.

The boor made no reply, but slunk away like a whipped cur. —*Life.*

WAR ON CAT'S!

Prices of America's leading watches cut below biggest catalogues!

HAMPDEN: "Special R.-Way," 23 jls., $32; "New R.-Way," 23 jls., $26; "John Hancock," 21 jls., $11; "Dueber Watch Co.," 21 jls., $18; same, 17 jls. $16; Hampden, 17 jls. adj'd, $10; 15 jls., $7; 7 jls., $4.50; "Century," $3.

ELGIN: "Veritas," 23 jls., $30; same, 21 jls., $25; "B. W. Raymond," 19 jls., $20; same, 17 jls., $18.50; "Wheeler," 17 jls., nickel, $11; same, gilt, $9. Elgin, 15 jls., $7; 7 jls., $5.

WALTHAM: "Vanguard," 23 jls., $29; same, 21 jls., $25; "Crescent Street," 21 jls., $20; "Appleton, Tracy & Co. Premier," 18.50; same (not "Premier") $16; "Bartlett," nickel, 17 jls., $11; same, gilt, $9. 15 jls., $7; 7 jls., $5; "Standard," $3. These all in silverine screw cases. In 20-year gold-filled $3.50, in 25-year cases $6 more, all prepaid.

Send for prices of Solid Gold 12 size Gents or Ladies' Watches, Diamonds, Opals, Silver Plated and Optical Goods, Music Boxes, Jewelry, Chains, Clocks, Freethought and other badges, Ingersoll spoons, and my tract—"Theism and the Crucible"—free.

OTTO WETTSTEIN, La Grange, Cook County, Ill.

TOLSTOI'S NEW WORK.

The Slavery of Our Times.

With Portrait of the Gifted Author, and Introduction by the Translator, Aylmer Maude.

CHAPTER TITLES,

I., Goods Porters Who Work Thirty-Seven Hours; II., Society's Indifference While Men Perish; III., Justification of the Existing Position of Sciences; IV., The Assertion of Economic Science that Rural Laborers Must Enter the Factory System; V. Why Learned Economists Assert what is False; VI., Bankrupte of th Socialist Ideal; VII., Culture or Freedom? VIII., Slavery Exists Among Us' IX., What is Slavery? X., Laws Concerning Taxes, Land and Property; XI., Laws the Cause of Slavery; XII., The Essence of Legislation Is Organized Violence; XIII., What Are Governments? Is it Possible to Exist Without Govenments? XIV., How Can Governments Be bolished? XV., What Should Each Man Do? An Afterword.

Well printed on heavy paper. Substantially bound. 186 pages. Price, 65 cents.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

VACCINATION A CRIME.

With Comments on Other Sanitary Superstitions.

BY FELIX L. OSWALD, M. D.

"Vaccination spreads diseases; vaccination impairs the organic functions; vaccination encourages reliance on worthless remedies; vaccination spreads small-pox; compulsory vaccination furnishes dangerous legal precedents."

With illustrations of diseases frequently resulting from vaccination. 195 pages. Price 10 cents. For sale by M. Harman, 500 Fulton St. Chicago.

MENTAL SCIENCE AS A GUIDE TO HEALTH, HAPPINESS, AND BUSINESS SUCCESS.

BY ALBERT CHAVANNES.

Chapter Contents: What is Mental Science? What will it do for us? Happiness; Character; Intellectual Character; Physical Character; Heredity and Health; Mind Cures; Business Success; The Law of Circumstances; Individuals; Marriage; Parents and Children Political Organization; Political Economy. Communism and Co operation; Colonization and Organization.

Address Albert Chavannes, 308 Fourth Ave Knoxville, Tenn. Price 50 cents Stamps taken in payment.

A Private Maternity Home

Or Lying-in Hospital for Women During Pregnancy and Confinement. Especially adapted to classes that wish to avoid publicity. We provide a home for the infant by adoption if desired.

For particulars and terms give description of case, and address.

Suite 68-119 LaSalle St., Chicago Ill. C. S. WOOD, M. D.

Agents Wanted To sell the Toltec Dandruff Cure and the Toltec Hair Dressing (restores natural color). Are clean and perfect. Liberal commission. Write for circulars. Address:
The Toltec Remedies Co., Box 1807 Denver Colo.

YOUR NAME sent in 6) or more of the finest papers published in the United States. INTERMOUNTAIN SUBSCRIPTION AGENCY, Orofino, Idaho

963.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

To NEW SUBSCRIBERS: Your subscription is paid to No. If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

Trial Trip Subscriptions.

For one dollar we will send Lucifer ten weeks to eight different addresses, and to the one sending us the list, any one of the following books:

The Origin of the Family, Private Property and the State. By Frederick Engels, 217 pages, handsomely bound in cloth. Postage, 6 cents.

The Slavery of Our Times. By Leo Tolstoi. With portrait of author, 186 pages. Blue cloth; silver lettering. Postage 8 cents.

Nora: A Doll's House, and Ghosts. The two dramas bound together. Olive cloth; red lettering. 108 pages. Postage 8 cents. This offer will, we hope, induce our friends to extend Lucifer's circulation materially.

LOVE'S COMING OF AGE.

BY EDWARD CARPENTER.

This is a book with which few will wholly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who unites a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author.

The Sex Passion.
Man, the Ungrown.
Woman, the Serf.
Woman in Freedom
Marriage: a Retrospect.
Marriage: a Forecast.
The Free Society.
Some remarks on the early star and sex worships.
Notes—On the Primitive Group Marriage; Jealousy; The Family; Preventive Checks to Population.

The book is printed on extra book paper and handsomely bound in cloth. Price, $1.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

SPECIAL OFFER.

This valuable work sent free on receipt of twenty-five cents for a thirteen week's trial subscription to Lucifer the Light Bearer. M. HARMAN, 500 Fulton Street, Chicago, Ill.

VICE: ITS FRIENDS AND ITS FOES

BY EDWIN C. WALKER.

CONTENTS:—Brotherhood of Man; The Recognition of Facts; Folly of 'For Men Only," Definition of Vice; Horrors of Prostitution; Abnormal Sexuality; Errors of Fathers, Mothers and Teachers; Persecution Does Not Reform; Prostitution and the Crusaders; The "Spoiling of the Heathen;" What are the Effects of Raids and Crusades? The Economic Side of the Problem. Party Politics in Vice Crusading; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purifying" the Tenements; Action for Advanced Women.

WITH APPENDIX:—The Wanderings of a Spirit; Our Fair Civilization. The Folly and Cruelty of It All. Price 15c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

DAWN-THOUGHT ON THE REUNIFICATION. By J. Wm. Lloyd. An inspired treatise that, with insight and solution, touches all the questions of life, love, soul and society. A prose-poem, simple enough for a child to enjoy, deep enough to make a philosopher think. The largest creed, the most generous theory, the gladdest gospel. A book of life. A religion of growth and the everlook—freedom and optimism. Read it. Printed in old style antique type, rubricated with portrait of the author. In three editions, de luxe, plain and paper bound. Prices, $1.5., $1.0

Address M. HARMAN, 500 Fulton street, Chicago, Ill.

RADICAL LITERATURE.

For Sale by Harman, 500 Fulton St., Chicago.

A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Benj. R. Tucker. 400 pages. Handsomely bound in cloth. $1.50.

AGE OF REASON. Thomas Paine. Cloth, with steel plate portrait, 50c; paper 15c.

ANARCHISM: Its Philosophy and Ideal. Peter Kropotkin. 5c.

A PHYSICIAN IN THE HOUSE. A New Family Medical Work, by Dr. J. H. Greer. This book is up-to-date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 16 colored plates showing different parts of the human body. The chapter on Painless Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has eight hundred pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid to any address, for $2.75.

A PLEA FOR THE NEW WOMAN. May L. Collins. With large new half-tone portrait. 10c.

A TALE OF THE STRASSBURG GEESE. R. B. Kerr. Together with The Strike of the Strassburg Geese (C. W. Coolridge), A Traveler's Tale (R. B. Kerr), The Cat's Story (Emile Zola). 5c.

AUTONOMY, SELF-LAW. A fragmentary dissertation on the right to non-invasive self-hood. 5c.

BALZAC'S SERAPHITA: The Mystery of Sex. Mary Hanford Ford. Cloth, $1.

BORNING BETTER BABIES—Through regulating reproduction by controlling conception. H. B. Foote, Jr., M. D. 25c.

CHILDREN OF THE ITALIAN POOR. Paola Lombroso. 5c.

DAWN OF CIVILIZATION, THE; or, England in the Nineteenth Century. J. C. Spence. 176 pages. 25c.

DARWIN, THE. (A Novel.) Elmina D. Slenker. 50c.

CHICAGO CONFERENCE OF TRUSTS. Speeches, debates, etc.; 81 portraits of delegates, including Benj. R. Tucker, Laurence Gronlund, William Jennings Bryan, Samuel Gompers, Louis F. Post and George Schilling. 626 pages. 50c.

DIGGING FOR BED-ROCK. Camp-meeting talks and sketches by Moses Harman. 5c.

DR. FOOTE'S SOCIAL SCIENCE SERIES OF DIME PAMPHLETS—Wedlock; Scientific Marriage; Heredity; A B C of Temperaments; Powell and his Critics; Physiological Marriage; Physical Improvement of Humanity; Causes of Disease, Insanity, and Premature Death; A Step Backward. Any of the above books sent by mail on receipt of price.

EAST TENNESSEE SKETCHES. A and Cecile Chavannes. 25c.

ECONOMICS OF ANARCHY. A Study of the Industrial Type. Dyer D. Lum. 15c.

EIGHT-HOUR MOVEMENT. John P. Altgeld, ex-Governor of Illinois. 5c.

EVOLUTION AND REVOLUTION. Elisee Reclus. 5c.

FIELDS, FACTORIES, AND WORKSHOPS; or, Industry Combined with Agriculture and Brain Work with Manual Work. Peter Kropotkin. 389 pages. 40c. Postage, 5c.

FREE PRESS. Arguments in support of demurrer to the indictment of M. Harman, E. C. Walker and George Harman, under the Comstock law. G. C. Clemens and David Overmyer. 20c.

GIORDANO BRUNO. His Life, Teachings, and Martyrdom. Burned for heresy in Rome, Feb. 17, 1600. 5c.

GOD AND THE STATE. Bakounine. 25c.

GOVERNMENT ANALYZED. A remarkable work by a remarkable man, Col. John R. Kelso, the history of whose life reads more like romance than reality. This book is the last of a series—Deity Analyzed, Bible Analyzed, Universe Analyzed. By the author's death this work was left unfinished, but was completed by his wife, Etta Dunbar Kelso. 519 pages; cloth. Price reduced from $1.50 to $1.

HILDA'S HOME. Rosa Graul. "An o'er true tale" of woman's wrongs and of one woman's struggles and final triumphs in her attempt to secure justice for herself and for her sisters. 436 pages. Cloth, $1; paper, 50c.

HUMAN RIGHTS. J. Madison Hook. 5c.

IMPORTANCE OF HONEST MONEY. A simple, scientific, invariable standard of price. James Adleman. 320 pages. Paper, 25c.

IN BRIGHTER CLIMES; or, Life in Scotland. Albert Chavannes. 25c.

INFIDEL DEATH-BEDS. "Idle Tales of Dying Horrors." G. W. Foote. Brief biographical sketches of 27 Freethinkers, including Bruno, Buckle, Byron, Comte, Darwin, George Eliot, Gibbon, Goethe, Hugo, Harriet Martineau, Mill, Paine, Madame Roland, George Sand, Shelley, Volney, and Voltaire. 25c.

IN HELL AND THE WAY OUT. A plan of Social Democracy outlined. Henry E. Allen. 10c.

INSTITUTIONAL MARRIAGE. From the viewpoint of an exiled Mormon. M. Harman. 5c.

JOHN'S WAY. A domestic radical story. Elmina D. Slenker. 25c.

KAREZZA. Ethics of Marriage. A bold, brave book, teaching ideal marriage, rights of the unborn child, a designed and controlled maternity. Sample pages free. $1.

KORADINE. A story for young and old. Extra levant cloth. $1.

LIBERTY IN LITERATURE. Testimonial to Walt Whitman. "Let us put wreaths on the brows of the living." An address delivered in Philadelphia, Oct. 31, 1890, with portrait of Whitman. Containing also Col. Ingersoll's address at the funeral of Walt Whitman, Mar. 30, 1892. Cloth, 50c.

LIBERTY. Political, Religious, Social, and Moral. A. F. Tindall. 5c.

LITTLE LESSONS FOR LITTLE FOLKS. Elmina D. Slenker. Boards, 40c.

LIZZIE MELTON. A story of a self-reliant girl. By Albert Chavannes. With portrait of author. 25c.

LUCIFER. Third Series, Vol. III. (1899). Cloth, $1.25. Postage, 25c.

MAGNETATION, and Its Relation to Health and Character. Albert Chavannes. 25c.

MARRIAGE. An address by Dr. Juliet H. Severance. 5c.

MARRIAGE IN FREE SOCIETY. Edward Carpenter. A dainty little gift book. 25c.

MEN, WOMEN AND CHANCE. William Platt. Containing two tales: The Ascent to the Heights, and Blind Men and Seeing. Well printed on heavy paper and artistically bound in cloth. Gilt top, rough edges. 75c.

MEN, WOMEN, AND GODS. Helen H. Gardener. With preface by Col. R. G. Ingersoll. Contents: Introduction by Col. Ingersoll. Men, Women, and Gods. Vicarious Atonement. Historical Facts and Theological Fictions. Appendix. Address to the Clergy and Others. Letter to Cleveland Congress of Freethinkers. The only authorized and correct edition. Large 12mo, heavy-toned paper. Portrait. This volume is by far the best writing this famous author ever did. It is very fine. Cloth, $1; paper, 50c.

MISSING LINK IN MODERN SPIRITUALISM, THE. A. Leah (Fox) Underhill. With portraits of the Fox Sisters and others. 478 pages. Cloth. Reduced to $1.

MORIBUND SOCIETY AND ANARCHY. Jean Grave. Cloth, 60c; paper, 25c.

MOTHERHOOD IN FREEDOM. M. Harman. 5c.

NORA, A DOLL'S HOUSE, and GHOSTS. Ibsen. Cloth. 75c.

OUR WORSHIP OF PRIMITIVE SOCIAL GUESSES. E. C. Walker. Contents: Love and Law; The Moloch of the Monogamic Ideal; The Continuity of Race-Life, and Tyranny; Food and Sex Fetichism, a Criticism; When Men and Women Are and When They Are Not Variations; The New Woman: What is She? What will she be? The Sexes Hiding Behind Its Own Mistakes; Bishop Potter's Opinion of Divorce; Love: Its Attraction and Expression; Is She an Honest Girl? Lloyd, Platt, and the Pitiful Poets; Social Radicals and Parentage; Anthropology and Monogamy; Love and Trust Versus Fear; Reflections upon Reading William Platt's "Woman, Love, and Life." 15c.

PERSONAL EXPERIENCES of Two American Anti-Vivisectionists in Various Countries. Philip G. Peabody. With an Appendix by Col. R. G. Ingersoll. Reduced from 25c to 15c.

PERSONAL RIGHTS AND SEXUAL WRONGS. Oswald Dawson. 25c.

PRIESTLY CELIBACY. Prof. A. L. Rawson. Together with The Incoherence of Transition (E. C. Walker); Motherhood in Freedom (Moses Harman), The Greatest Sin (an allegory, R. B. Kerr), and Jealousy, the Foe of Freedom (Oscar Rotter). 25c.

RELIGION AND RATIONALISM. The relation of each to human liberty. The religionist, assuming that he has the whole truth, is logically opposed to investigation, and he opposite to physical force to arrest the discovery of new truths. What Rationalism is, and how many believe themselves Freethinkers who are only unbelieving or disgruntled religionists. The necessity for separate organizations and a division of labor among reformers. The Secular Union. Important facts and arguments in compact form. E. C. Walker. 5c.

RIGHTS OF MAN. Thomas Paine. Answer to Burke's attack upon the French revolution. A political treatise of great general value, on advancing liberty and democracy. Contains the fundamental principles of true republicanism. Cloth, 50c; paper, 25c.

RUBAIYAT (Quatrains) OF OMAR KHAYYAM. Edward FitzGerald's interpretation; with original introduction; special cover; latest version. Paper, 25c.

RULED BY THE TOMB. A discussion of free thought and free love. Orford Northcote. 25c.

SCIENCE IN STORY; or, Sammy Tubbs, the Boy Doctor, and Spunnie, the Troublesome Monkey. For young folks. Dr. H. B. Foote. Five volumes in "red line," presentation edition. $5. Five volumes, plainer binding, $2.50; all in one volume, $2.

SEXUAL PHYSIOLOGY FOR THE YOUNG. Being the fifth volume of "Science in Story." 250 pages; cloth bound; illustrated. 50c.

STUDIES IN SOCIOLOGY. In four parts: I., The Law of Happiness; II., The Law of Individual Control; III., The Law of Exchange; IV., The Law of Environment. Albert Chavannes. 25c.

TALKS ON NATURE. Important information for both sexes. Dr. J. H. Greer. 192 pages. Reduced from 50 to 25c.

THE ABOLITION OF MARRIAGE. John Beverly Robinson. Together with Isabel's Intention (Mariotta), Reminiscences of Berlin Heights (A. Warren), and The Sexes and Love in Freedom (Oscar Rotter). 25c.

THE BLUE LAWS OF CONNECTICUT. Taken from the Code of 1650 and the public records of the Colony of Connecticut previous to 1665. With an account of the persecution of Witches and Quakers in New England, and some extracts from the Blue Laws of Virginia. Copiously illustrated. 25c.

THE WOMAN WHO DID. Grant Allen. A powerful story of a refined, educated and high-spirited woman who dared to defy the tyranny of church and state and ignore the institution of marriage. Handsomely bound in cloth. $1.

THE NEW HEDONISM. Grant Allen. The opening paragraph says: "The old ascetism said: 'Be virtuous and you will be happy.' The new hedonism says: 'Be happy and you will be virtuous.'" In another place the writer says: "In proportion as men have freed themselves from traditional superstitions have they begun to perceive that the useless and impure things are celibacy and asceticism; that the pure and beautiful and ennobling thing is the fit and worthy exercise of the reproductive function." Paper covers; 32 large pages; twelve copies, 25c. Single copy, 5c.

THE CHICAGO MARTYRS. The famous speeches of the eight condemned anarchists in Judge Gary's Court, and Altgeld's reasons for pardoning Fielden, Neebe and Schwab. 25c.

THE COMING WOMAN. Lillie D. White. 5c.

THE EVOLUTION OF MODESTY. Jonathan Mayo Crane. A consideration of the origin of clothes and the reasons why people wear clothing. Here are a few questions it answers: What is modesty? What is the cause of it? What is the use of it? What is the cause of the feeling of shame? Is nudity immodest? What is the cause of the notion that it is shameful to expose some parts of the body? Why do not all peoples agree as to what parts of the body should be concealed? 5c.

THE FOUNTAIN OF LIFE; or, The Threefold Power of Sex. Lois Waisbrooker. 25c.

THE FUTURE OF SECULARISM. When will the Cause of Justice triumph? 5c.

THE PRODIGAL DAUGHTER; or, The Price of Virtue. Rachel Campbell. Together with Legal Wifehood (Lucinda B. Chandler), Lily's Gifts (Olive Schreiner), and Marriage—What It Was and Is; Will the Coming Woman Marry? 25c.

THE REVIVAL OF PURITANISM. E. C. Walker. 25c.

THE RIGHTS OF CHILDREN. R. B. Kerr. Together with What Are Women Here For? (H. B. Foote, Jr., M. D.), The New Martyrdom (Lillian Harman), and The Will, from the French of Guy de Maupassant. 25c.

THE SANCTITY OF MARRIAGE. As viewed from a moral and sanitary standpoint. A solemn protest against the present demoralising management of that institution, its effects upon offspring and its influence upon education. By Dr. Robert A. Greer. A valuable "opening wedge" in missionary work. Price reduced from 25c to 10c.

THE SECRET INSTRUCTIONS OF THE JESUITS. A reprint from an edition published in 1723, quoted by the highest authorities as authentic. The work is redolent of Jesuit craft and is a plain index to the underhand working of that order against the welfare of individuals and society. 15c.

THE UNWOMANLY WOMAN. Lizzie M. Holmes. Together with That Great Fraud, Yclept Society (Moses Hull), Virgin Soil (George Egerton), and Normal Sexual Action (Ernest Winne). 25c.

THOMAS JEFFERSON. His Political, Social and Religious Philosophy. Gen. M. M. Trumbull. 5c.

TOKOLOGY. A book for every woman. By Alice B. Stockham, M. D. Illustrated. Tokology teaches possible painless pregnancy and parturition, giving full, plain directions for the care of a woman before and after confinement. The ailments of pregnancy can be prevented as well as the pains and dangers of childbirth avoided and women need not go down to death giving birth to children. English, German or Swedish. $2.25.

TRAVELS IN FAITH. By Capt. Robert G. Adams. His mental experience from superstition to rationalism. Cloth, 75c; paper, 25c.

VACCINATION A GIGANTIC CRIME. Samuel Dariing. 15c.

VINDICATION OF THOMAS PAINE. Col. R. G. Ingersoll. Dealing with all the slanders brought against the name and fame of Paine. A little pamphlet which every admirer of Thomas Paine should have by him for reference. Paper, 15c.

VITAL FORCE. Magnetic Exchange and Magnetation. Albert Chavannes. 25c.

WHAT THE YOUNG NEED TO KNOW; a Primer of Sexual Rationalism. Edwin C. Walker. "Let us cease to be ashamed of what makes us men, of what makes us women, of what gives us the kisses of lovers and the encircling arms of babes." Paper covers; 48 large pages. 25c.

WHAT IS RELIGION? Ingersoll's last public address, delivered at the meeting of the Free Religious Association in Boston on June 2, 1899. To which is appended the poem, "Declaration of the Free," the last verse written by the great Freethinker. 5c.

WHY THE UNDERTONE? An open letter to Judge Gary. Sarah E. Amos. 10c.

WOMAN, CHURCH, AND STATE. Matilda Joslyn Gage. This is Mrs. Gage's last and crowning work. Every woman ought to read it. Every liberal woman and man will want it. A burning protest against the tremendous wrong done woman by the church, which controlled the state. It ought to be widely read for the good it will do. Cloth, $1.50; paper, 75c.

Address M. HARMAN, 500 Fulton street, Chicago, Ill.